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The abolition of poverty

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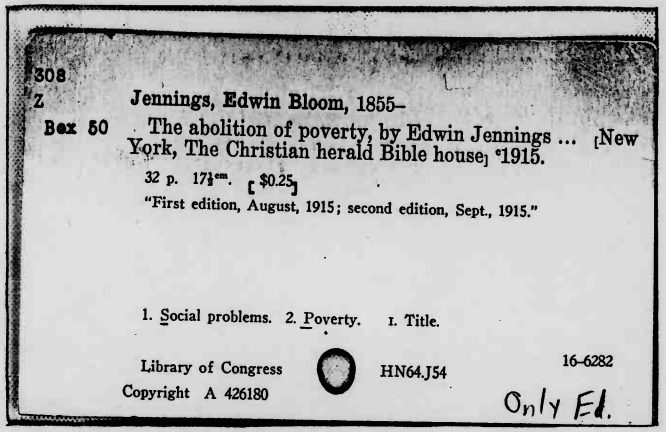

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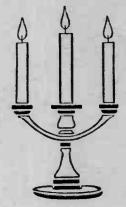
The Abolition *of* Poverty

By EDWIN JENNINGS



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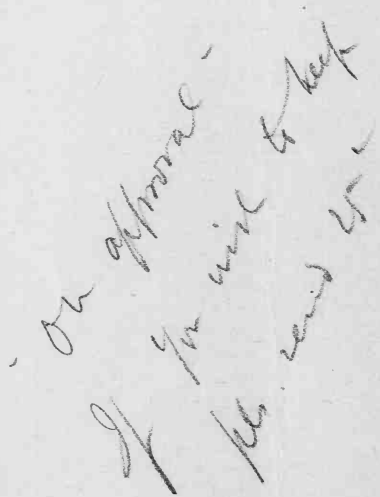

THE ABOLITION OF POVERTY

BY

EDWIN JENNINGS

AUTHOR OF
"The People and Their Property," "Life of Christ," "Business People's Bible," "From War to Peace in Europe," "A Builder of Bridges."

LECTURER ON
"The Abolition of Poverty," "Life of Christ," "The Sermon on the Mount."

MOTTO
"THE PROFIT OF THE EARTH IS FOR ALL."—*The Bible*

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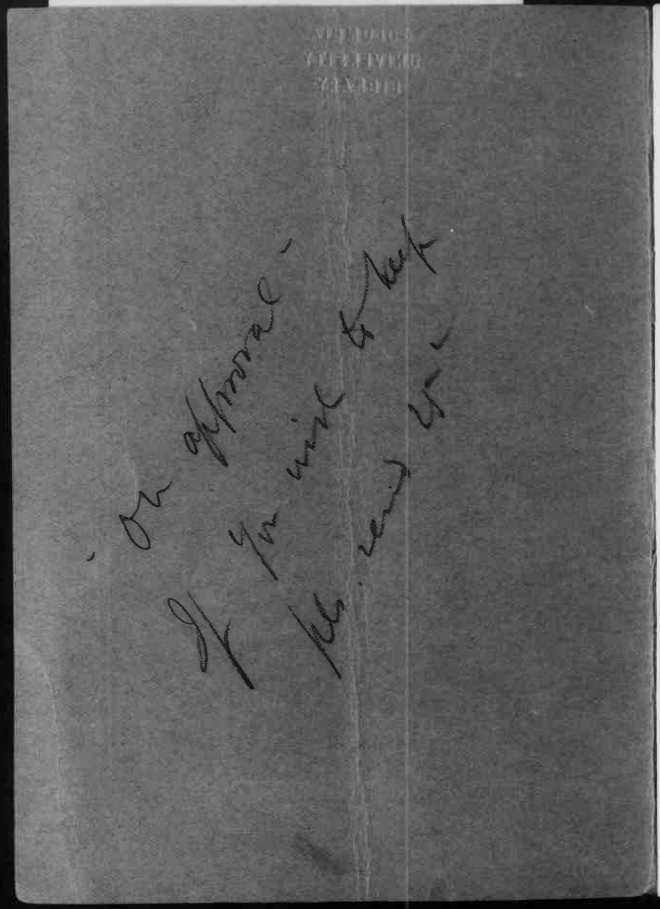

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DEDICATION

TO THE MEN AND WOMEN OF AMERICA
WHO LOVE OUR COUNTRY AND OUR GOD.
OUR COUNTRY'S HOPE.

The Abolition of Poverty

By Edwin Jennings

There may be formed a Trust of Sympathy, Charity and Love.
That combination would win the world.—*Albert Bach.*

I am asked sometimes while lecturing on this subject, "How about Henry George and the Single Tax?" "How about Socialism?" "Won't they abolish Poverty?"

In order that you may know just where I stand, let me say that I have the greatest respect for Henry George. He was a philanthropist and he devoted his life to the doing away of poverty. But the Single Tax movement is not gaining ground, nor do I think it will. Furthermore, I do not believe that the Single Tax would abolish Poverty, even if it were adopted.

In the fight against Poverty, I would have more hopes of Socialism than of the Single Tax but there is one agency regarding which I have no doubt whatever, and that is Christianity, Practical Christianity. I believe that if we were all real true Christians, then Poverty would disappear.

Some years ago, President Taft spoke in Cooper Union. This question of Poverty was brought up, and they asked him "What is to be done?" President Taft threw up his hands and said "God knows."

The problem, however, is no so hopeless. Let us find out what causes Poverty, and then let us see if there is any remedy.

Early in February, 1914, the daily papers stated, on good authority, that 325,000 workers were out of employment in New York City. About the same time we were informed that the assessors of Cleveland, Ohio, had estimated the wealth of our chief capitalist, the head of the Standard Oil Company, at $900,000,000.

There is a connection between these two facts—although none of the papers mentioned it and they both point to something wrong. Certainly we are not advancing toward an ideal American commonwealth when one man can accumulate $900,000,000 in thirty years; while at the same time 325,000 workers are out of employment in our largest and wealthiest city.

Various efforts are being made by the City authorities and by public-spirited citizens to get work for the unemployed, and much good is being done that way. But, of course, such efforts do not remove the **cause** of unemployment or the **cause** of Poverty.

The Bible says 'the profit of the earth is for all." Our Constitution was framed to "promote the general welfare." America is the richest nation in the world. We are supposed to have the best system of government and to afford equal opportunities to all our citizens. Nevertheless the problem of Poverty is becoming most serious. Our wealth is enormous, but it is not fairly distributed. Less than one-eighth of the families of our commonwealth own more than all the rest of us put together. In other words America is not a commonwealth. There is a universal outcry against the high cost of living About ten million people are in poverty. In New York City alone we are spending about $60,-000,000 a year in charity. $60,000,000 a year in charity

in the imperial City of New York! We have charitable organizations without number, yet about one person out of every ten in New York is buried as a pauper.

This terrible persistence of Poverty in the very midst of enormous wealth, is what appalled Henry George and impelled him to write his celebrated book, "Progress and Poverty." It is enough to appal everyone who takes any interest in his fellowmen.

The platform of the Socialist Party for 1912, declares "that in spite of the multiplication of labor-saving machinery and of improved methods of production, the share of the producer grows ever less and less."

It cannot be denied that "labor-saving" machinery does not save Labor as much as it helps Capital. In Lawrence and other factory towns of New England, the most ingenious labor-saving machinery is used. But it is mpossible for a workman to support his family by his own efforts. Wages are so low that father, mother and children must all work in the mills, while a few rich mill-owners live in luxury. The serious strike in Lawrence a few years ago was one result o this un-Christian greed. And now they are building cotton-mills in the South and following New England methods. They are also employing child labor. There are now nearly two million child laborers in America. That's nothing to be proud of.

Now all this is caused by selfishness and greed. If we could put it in one word, we might call it Capitalism. Its tendency is to make the rich richer, and the poor poorer. No matter how much wealth is produced, on matter how rich we are, Capitalism will not share.

There must always be a submerged tenth in the slums of Poverty.

Dr. Edward T. Devine, a recognized authority, says "a certain section of society looks upon unemployment as an inevitable, normal and desirable incident of the labor market. If there were no unemployed, no new enterprises could be undertaken; labor organizations would become too powerful; wages would soar upward, and the demands of the workingmen for all kinds of reasonable and unreasonable conditions would have to be granted."

In other words, it is to the interest of Capitalism to have a certain amount of unemployment. They can then say to those who **are** employed—"If you are not satisfied with your wages there are thousands to take your place."

Now, how has this unfair distribution of wealth been brought about? The way it has been done in some instances may be illustrated by some cases which came under my own notice.

Some years ago, when I was residing in a New England city—a neighbor of mine named Danforth, established himself in the kid-glove business. He knew the business thoroughly, he put in a good stock of gloves, and naturally expected to make a good living for himself and family. But the head of the leading department store told Danforth in so many words, that he would not be allowed to do business there. The kid-glove business belonged to the department store. Danforth refused to see it in that light and kept on with his business. But no matter what gloves Danforth put in, the department store put in the same kind at much

lower prices. In due course of time Danforth was frozen out, and the price of gloves was then raised.

Years later, when studying the methods of the trusts, I found the same thing was done on a larger scale. That has been the method of the Standard Oil Company all through their disgraceful career. Only recently it was reported in the papers how they were "freezing out" independent oil men n Detroit. They simply lower the price in Detroit, while keeping it up elsewhere throughout the country. When the independents are frozen out, the price goes up.

This is the way Christian business is carried on by the Christians who control the Standard Oil Company.

I knew George Rice, of Marietta, Ohio, who had a good oil business until frozen out by the Standard Oil Company. George Rice spent his life fighting in the courts for the common rights of an American citizen. He was hounded to death and finally died, broken in body, mind and estate.

I knew Charles Matthews of Buffalo, whose business was ruined most unfairly by the Standard Oil Company. I knew Moses Sweetser, of Vi ginia, whose history was somewhat similar.

Read "Wealth Against Commonwealth," by Henry D. Lloyd, published by Harper's—and you will get an idea of the method by which one man gained $900,000,000 in thirty years. Two facts may be mentioned to show that this book is substantially true. One is, that notwithstanding the serious charges made in "Wealth Against Commonwealth," no libel suit has ever been brought—nor any reply ever been made.

Another is, that every man in any line of honest en-

deavor, knows that it is impossible for one man starting poor, to gain $900,000,000 in thirty years, or half that sum, by honest, Christian methods.

Now it is plain that if a few men enrich themselves by such methods, then many men must be poor. Therefore, it seems reasonable to conclude that most of our present poverty is caused by un-Christian business methods.

It is not claimed that **all** business is carried on by Standard Oil methods. Nevertheless the great success of the Standard Oil Company has led many to imitate them. We may admit that they have given largely to charitable works—to hospitals, churches, universities. Though of course, such generosity creates a strong public sentiment in their favor, and drowns the accusations of "tainted money" flung at them by clergymen like Rev. Washington Gladden and others. It is well known that men who have gained great wealth by un-Christian methods, pose as pillars of the church and give large sums to philanthropy. This has been well shown by Winston Churchill in his popular novel called "The Inside of the Cup."

I might remark also, in passing, that the Standard Oil Company has an infamous system of hiring spies and bribing men to ferret out all details of their competitors' business. This merits the contempt of every honorable man. A company mean and dishonorable enough for that, would seem to be capable of anything.

Here is another example of meanness: the Pullman Car Company pays its porters $25.00 a month. The traveling public pays them $75.00 a month in tips. Now, therefore, when a Pullman porter puts out his hand for

a tip, he is not begging for himself; he is simply begging for a wealthy corporation, with millions of capital and paying good dividends.

Now, the Standard Oil Company is the parent of the trusts. Their dazzling success has led to the ormation of other trusts. Most of them employ the same methods.

These methods are dishonest and un-Christian, and the result has been that a few are millionaires but many are in poverty.

The Socialists see this clearly, and are working against existing conditions with the object of overthrowing Capitalism. They propose to put all our great industries under the control of the nation-government ownership. They declare that the issue is either Capitalism or Socialism; there is no other way. There is, however, another way, and that is Practical Christianity.

There is no need of Poverty in America. With our immense wealth, there is enough and to spare, had but each his fair share. In other words the Abolition of Poverty is perfectly feasible. It can be done!

Some may urge against this proposition that Christ said, "the poor ye have with you always." But Christ simply said that to rebuke Judas. When Judas asked why the jar of ointment was not sold for the benefit of the poor, instead of being used for Christ, Christ said in effect "the poor ye have with you always and you can help them at any time, but I will not be with you long."

Again, you may find theories about Poverty in the books on Political Economy, for instance the Malthusian Theory. After much study Mr. Malthus announced as the result of his investigations, that population in-

creases in a geometrical ratio, but food supply only increases in an arithmetical ratio. In other words, population increases very much faster than means of support. Malthus considered that plagues and epidemics and wars were good things because they killed off the surplus population and gave the rest of us a little better chance.

I repudiate this entirely. It simply says that God Almighty has created us and placed us on this earth and then finds himself unable to provide for us.

Again, it may be argued that Poverty has always existed and therefore always will exist. But the same thing was said of Slavery not so long ago. Yet Slavery has been abolished. It should certainly be easier to abolish Poverty.

It is necessary to distinguish, of course, between two kinds of Poverty; that which is brought upon people by their own fault, and that brought upon them by the acts of others.

A man for instance, may have good employment, but may become a drunkard—lose his employment and thus sink into Poverty through his own misdeeds. Here Christianity has a wonderful redeeming power. Through the agency of the churches and of organizations like the Salvation Army or the Bowery Mission most marvelous effects have been wrought. But most of our Poverty is caused by existing conditions, under what we have called Capitalism.

In the mill towns of New England, for instance, thousands are held in a kind of industrial slavery. No matter how honest and sober and hard-working a man may be, he cannot get out of poverty.

This is because the object of Capitalism is not to produce goods for the benefit of the people, but profits, dividends!

But here again Christianity has in it power to change these conditions and abolish this Poverty.

A clergyman being asked if Christianity could redeem the world, replied, "It has never been tried."

It has never been fully tried. Take New York City for example: We are spending $25,000,000 a year, and have 13,000 men employed in one way or another, simply to repress crime. If all were real Christians in New York City there would be no crime to repress. We could save at once $25,000,000 a year, and also have these 13,000 men available for productive work. They are now engaged as policemen, jailers, criminal judges and the like. Here is a practical side that we seldom think of—Christianity would reduce taxes

We cannot point to any community, or state, or nation, and say—"They are all Christians. They all practice the Golden Rule and live up to all the principles of Christ." If we could do that, we could point to the Kingdom of Heaven upon Earth. That is what Christ came to establish, and that is what Christianity must establish, or fail of its mission.

But it needs far more united action than we are getting at present.

As the Early Colonies of America formed the United States of America for political freedom—so the churches should form the United Churches of America for industrial freedom. Every American is entitled to Life, Liberty and Property.

Do you know that if every man had a good home,

then discontent and anarchy and socialism would not exist? Do you know one thing that made France prosperous? Napoleon gave land to every member of the Grand Army. He gave it so that the man and his descendants could keep it and cultivate it.

This brings up the Land question and the Single Tax theory of Henry George. Let us give some thought to Land, Labor and Capital, for they all have a bearing on our topic.

According to Henry George, private ownership of land is all wrong. The land is the gift of the Creator and it belongs to the people. Let the people regain possession of it by taxing the present wrongful owners. Let this tax be equal to the full rental value of the land. This would produce so much revenue for the government that no other tax would be necessary. Hence, it is called the Single Tax. Let us have the Single Tax and Poverty will disappear. That's what Henry George says.

Next about Labor. According to many Socialists, Labor is the only thing. Their argument is this: Labor produces everything, therefore Labor should have everything. Down with Landlordism! Down with Capitalism! Up with Socialism!

Before we become Single-Taxers, or Socialists, however, let us ask "Is private ownership of Land all wrong? Does Labor produce everything?"

Regarding the Single Tax—I would reason in this way. The Single Taxists start with the assertion that private ownership of land is all wrong. The land is the gift of God and belongs to the people.

From this they go on to argue that all taxes, whatsoever, should be laid on the land. Hence, they call it the Single Tax. Under their proposed system, Capitalists would pay no taxes, whatever. Labor would pay no tax. As Labor in Political Economy is a technical term, meaning Work—it follows that no Laborers would be taxed, nor would any Workers be taxed. Hence, Carpenters, Masons, Clerks, Doctors, Lawyers, Clergymen, Engineers, etc., would pay no taxes. Nobody but owners of land.

We have been told there is nothing certain, but Death and Taxes; but under the beautiful arrangement outlined above we would all escape Taxes, except Landlords. They would bear the entire burden of taxation, and I think if they can carry that, they ought to escape Death.

We can admit, merely for argument, that everything claimed by Single Taxists is so, and yet fail to see how that would help matters. If Land, Labor and Capital are the three factors in the production of Wealth, then it follows that Land, Labor and Capital should be equally taxed to support our government. Hence, a fair tax should be a Triple Tax, **not** a Single Tax.

To illustrate. Suppose Lawrence the Landlord, Luke the Laborer, and Charles the Capitalist form an equal partnership. They each put in an equal sum; and they are each entitled to an equal share of the profits. In carrying on any business, there are certain fixed charges or overhead expenses. Evidently each partner must pay an equal share of their overhead expenses.

Now Land, Labor and Capital have produced the wealth of America. Landlords, Laborers (or Workers) and Capitalists have made America. Taxes (or over-

head expenses) are necessary to carry on our government. Therefore, it seems fair to conclude that we cannot tax Landlords alone, but must also tax Workers and Capitalists.

It is plain that everyone should pay taxes in proportion to his ability. A Capitalist ought to be proud of a large tax bill. It is an evidence of prosperity, both for him and his countrymen.

If my Single Tax friends agree with what has been said then it follows that their earnest efforts could be better directed. They need not give up, for they have undoubtedly done great good. The same remark will apply to our Socialist friends. They have done good.

We cannot get clear ideas about these things unless we realize that three factors enter into the production of Wealth, and only three: Land, Labor and Capital. Furthermore, they are equally important. One is not of much use without the others. A farmer, for example **must** have land. But he cannot get anything from the land without Labor. Working with his bare hands, however, he cannot do much. Let him have farming tools, plows and harvesters; let him have cattle and a little money; in other words, let him have Capital and then Wealth is produced. Hence we see that, as a fundamental principle of Political Economy, Land, Labor and Capital produce Wealth.

Therefore, when the claim is made by Socialists that Labor should have everything because Labor produces everything, we are led to conclude that there must be a mistake in that argument.

On the other hand, however, it cannot be denied that Labor does not get its fair share of Wealth: **Labor does**

not get its fair share of Wealth. All signs point toward an Aristocracy of Wealth. Labor is crowded to the wall.

I stand for the rights of Labor and for justice to our workers. The spirit of our American institutions demands it; the brotherhood of Christianity demands it.

From the very nature of the case, those who are forced into Poverty cannot fairly present their cause, although they feel its injustice. "The destruction of the poor is their Poverty."

This problem of Poverty is more far-reaching than is generally supposed. It affects the whole life of man; physical, mental and spiritual.

Suppose we should take a mill-worker of Lawrence and preach to him like this—"My friend, you should work. Be patient, be sober, be industrious. If you can only earn a few dollars a week, then get your wife in the mill and your children. The entire family may earn enough to support life. The wonderful machine you operate does the work of a hundred men. The mill-owner gets the benefit of that. His family lives in luxury. They have means and opportunity for enjoying life. Never mind that. Keep at your work, and when you die you will go to heaven."

Many clergymen preach like this to workingmen. At the same time, men who have become wealthy by un-Christian methods, pose as members of the church. People feel this hypocrisy and that keeps many from church.

Again, the workingman might fairly say "I want a little heaven here. The churches pray for the Kingdom of God to come upon Earth as it is in Heaven. Religion

should not only take us to heaven when we die, it should bring heaven to us while we live."

Well—the churches pray for the Kingdom to come—and they could bring it here if they would **work** more for it.

If all the churches would unite to abolish Poverty, for instance, then it could be done. During the past hundred years enormous strides have been taken in every direction but this. It has been a wonderful century; but notwithstanding our fabulous wealth and our progress in art and science and methods of production—Poverty still persists.

Of course, Capitalism could also bring about better conditions, if it would only experience a change of heart.

Take the matter of "Over-production," for instance. The coal barons of Pennsylvania have been in the habit of limiting the production of coal. They decide upon the amount they will produce and the price they will charge; otherwise there will be Over-production, and coal will be cheap. Poor people may freeze, but there must not be Over-production.

Or, take our woolen mills. We must limit production, or clothing will be too cheap. There will be "Over-production." We must not produce goods for the benefit of the people—but profits! dividends!

In books on Political Economy you may find elaborate discussions about Over-production, and the Law of Supply and Demand. You get the impression that Capitalists go ahead and manufacture till they get overstocked. They shut down, because the supply is greater than the demand.

But when you consider that at the same time people are suffering for want of these very goods—you begin to suspect that the real trouble is that people cannot pay the high prices charged.

It reminds me of the man who went into a hat store in Philadelphia the other day. The store was kept by a Quaker, and the man picked out a hat, but said the price was too high. "Friend," said the Quaker, "as I live, I cannot sell that hat to thee for any less."

"Well," said the man, "if you did not live in such expensive style, you could."

"Thee may have the hat for nothing," said the Quaker. "I have been saying that for years, and thee is the first man to see through my little game."

It is well known that in many cases, the trusts dismantle large factories and keep them idle, in order that there may not be "Over-production."

The greed and injustice of the trusts have caused bitter and wide-spread resentment. Anti-trust laws have been enacted at Washington and throughout the country and we hear much of "the Dissolution of the Trusts." Well, they are dissolute enough, but they are not dissolved.

But the people themselves could bring about the dissolution of the trusts. The way is simple and direct. Don't buy their goods. Don't buy their goods. Take the Standard Oil Company. If the people would not buy their gasolene or oil—the trust would be dissolved.

The Supreme Court has declared the Standard Oil Company illegal and ordered its dissolution. Thereupon, the trust dissolved by splitting up into a number of holding companies. Technically and legally they are

dissolved. Practically they are the same old Standard Oil Company.

It is strange that after nineteen hundred years of Christian preaching, we are not yet Christian. Why some years ago there was a mayor of Toledo, Ohio, who practiced the Golden Rule so that he was known throughout the length and breadth of the land. We did not reflect upon the fact that all mayors and all men should be Golden Rule men in a Christian country. His great celebrity simply showed how few of us really practice what we profess.

The Golden Rule is "Do unto others as you would have them do unto you." But our Steel Rule is—"Do others or they will do you."

In the great Empire of Business, the Steel Rule seems at work. Our one and only object seems to be to make money. Of course we must all work and make money in order to live, but we should not live simply in order to make money.

If Capitalists would not combine to limit production, then their own profits would be less, but goods would be cheaper, and one cause of Poverty would disappear.

Then if they would take more interest in their fellowmen, and try to help them, they might make less money —but they would get far more real satisfaction out of life and we would have less Poverty.

"One-half the world does not know how the other half lives." Why do we not know? Because we don't care. But read "How the Other Half Lives"—by Jacob A. Riis, and that terrible recital will stir everyone with a spark of humanity to remove such Poverty from our country.

Early, in March, 1914, the New York Central Lines discharged 25,000 men in order to reduce expenses. About the same time a country residence of one of the Vanderbilts was accidentally burned. It was only a country residence, but it cost $300,000. Expenses having been reduced, it was at once rebuilt. Later on a member of the Vanderbilt family died, leaving $50,000,000 to the rest of the family. The New York Central is a Vanderbilt property and the family are worth upwards of $200,000,000.

Now, does it seem right that 25,000 of their fellow-citizens should work simply to pile up $200,000,000 for the Vanderbilt family, and then be discharged to reduce expenses. Such men will naturally vote for Government ownerships of Railroads.

It is this selfishness running all through our national life that is causing the present social unrest and Poverty.

Now, the object of the Socialists is to bring about a fair distribution of Wealth, by changing our laws and form of government. But the Christians can do that without changing our government at all.

One thing is certain; if we do not have a change for the better, there is serious trouble ahead.

Charity will not mend matters. The question is not one of Charity, but Justice. If those who are wronged do not get Justice, then they seek Revenge. Our numerous, bitter and costly strikes are evidence of that.

In the summer of 1914, there were very serious strikes in the mines of Colorado. The soldiers were called out and there was much bloodshed. The Federal Council of Churches has recently investigated these strikes and

reports that the miners are oppressed. They are held in a kind of industrial slavery, and the conduct of the mine-owners has been un-American and un-Christian. The U. S. Committee on Industrial Relations reports in similar terms.

Legislation may accomplish something; but as the Professor of Political Economy at Columbia University says—"While the object of Socialism is worthy, it is doubtful if their proposed legislation would accomplish that object, **while human nature is what it is.**"

In other words you may do something by acts of Congress, but such laws do not act upon the heart.

The laws of Christ do.

Now, allowing that what we have said is substantially true; then we have discovered some causes of Poverty and are getting an idea of the remedy.

Mayor Mitchel, of New York, was speaking recently to the unemployed. He told them that most of them were out of work, not through any fault of their own. It was caused by "existing conditions."

He did not say what those existing conditions are. I have named some which cause Poverty and Unemployment.

Shall I tell you another cause?

The Liquor Traffic.

The people of America pay upwards of $2,000,000,000 a year for liquor. In New York City alone we spend about $300,000,000 a year. This immense, this appalling sum spent for drink undoubtedly adds to our Poverty; to say nothing whatever of the homes destroyed

and the ruined and blasted lives of men, women and children.

There is no doubt about this—the people know it and the liquor-dealers know it. Some of them have signs up, "Sample Rooms." Should they deny that drunkenness causes Poverty—we could take them any night to Missions on the Bowery, whose rooms are filled with homeless and wretched derelicts; human wrecks. These are liquor's true "sample rooms," . . . . ruined men are samples of their work. Why then are the liquor dealers in such a traffic? Because there's money in it! And so we come again to the old story of selfishness and greed.

People say to me sometimes regarding this serious problem of Poverty: "What can **we** do?" Well, the thing to do is first to organize, and then to concentrate upon one thing: the Liquor Traffic, for example. We will find at the start, that the Liquor Dealers are well organized. To accomplish anything **we** should also be well organized.

In the next place, we may be surprised to learn that we are partners in the traffic. The City of New York gets about $12,000,000 a year from liquor licenses.

We may find next, that on some avenues there are liquor saloons on nearly every corner. The property in which these are located may be owned by some very prominent citizens. Some may even be church members.

Also some prominent citizens may be financially interested in the Liquor Traffic as owners, or as directors or shareholders in companies. Again, thousands of men

are employed as bartenders, etc. They have wives and children; and to throw them suddenly out of employment would simply add to our Poverty.

Another thing—the liquor saloon is the poor man's club. He goes there not only for a drink; but for recreation and to meet his friends.

Now this idea may suggest itself: Why not turn these liquor saloons into coffee houses? Let the resorts remain, but make them more attractive. Banish liquor —but add cheerful and attractive surroundings, so that a man would be glad to go there with his wife and family.

Now—we have made up our minds that the Liquor Traffic is one cause of Poverty. We intend to do away with it, in a friendly and peaceful way if we can. Peaceably, if we can; forcibly, if we must. We have found out the conditions which we must face. Let us now take a certain district of the city and find out who owns the property in which the saloons are located and who carries on the business. In other words, find the "men higher up." Then invite them to a friendly conference and ask if they are willing to turn the liquor saloons into coffee-houses. There would probably be as much profit in it. The liquor-dealers are not used to being talked to in a friendly spirit and they might meet us half way.

At any rate, the above outline means considerable work. By the time all that has been done and we have had a conference with the liquor men, we will be thoroughly equipped for effective work. We may make friends with them.

For we must remember in all this, that the mere de-

sire to abolish Poverty will not get us very far. Faith must be backed up by Work.

Here is the opportunity of the Church. Clergymen are complaining quite generally that people do not go to church. I believe one reason is that the church does not give its members much occupation. In the first place, churches are generally open only one day out of seven; which seems a waste of very valuable property.

Then, if the average church member attends church once a week, nothing further seems expected of him.

Churches should be more like clubs, or lodges or Y. M. C. A.'s; open throughout the year; the members meeting each other and working for some worthy object.

Work is the salt of life and occupation is the mother of interest. If church members were working throughout the year, advancing some worthy object, the churches would be busy hives of activity and the clergymen would have all they could do to direct their varied enterprises. At present, however, the layman lays all the work of the church on the clergyman; and the clergyman does all the work of the congregation, instead of putting all the congregation to work.

There are 35,000,000 church members in America. If they would all unite and work to abolish Poverty, then Poverty would be abolished.

Poverty is no crime, but it leads to crime, and crime again leads to Poverty. It is a vicious circle.

In the great majority of cases, men do not steal because of innate depravity, but because of Poverty. Girls do not go wrong because they are depraved, but be-

cause they are poor. Again, Poverty not only causes crime, it causes disease. Tuberculosis, for instance, is the direct result of over-crowding with all the unhealthful conditions which that entails.

Now, if in addition to all the work of Christianity, Capitalism would also work to abolish Poverty, then the battle would be won.

As we said before, there is nothing wrong in making money in order to make a living; but when we worship the Almighty Dollar, we turn from the worship of Almighty God. The men whom America honors most have not been money-makers, but men like Washington, Jefferson, Lincoln.

There died recently in New York a man who was not a money-maker; indeed, he said himself that he never cared to make money—but he wanted to make New York better; and he did. That was Jacob A. Riis, whom Roosevelt called "our most useful citizen."

Right amongst us, every day, men and women are working in callings which will never bring them wealth. They are not making money, but they are making America. Such are teachers and ministers of the gospel.

During one of the numerous strikes in the coal regions of Pennsylvania, one of the coal barons said—"What I hate is, that we can't really recognize organized labor, without getting into a box. Our men would soon think they were in some way partners with us."

Notice two things about that: one is, that it was said by a baron. Have we barons in America? Oh yes, mighty powerful ones. And this baron unconsciously went to the root of the matter.

We are all partners with one another, and we will

never have true prosperity as a people until we realize that fact.

We are too apt to regard Poverty as "the Will of God"—when a little interest in our fellow men will show that it is caused by the greed of man. For instance, Jacob A. Riis tells of a family of four living in a hallway, in the tenements, in the space covered by the stairs. It was not even a room, it was only a space. A family of four existed there and paid eight dollars a month for that privilege, until Jacob A. Riis got after that landlord. And that is only one case out of very many. 'Tis not the will of God, but "Man's inhumanity to man makes countless thousands mourn."

We are prone to look upon **things as they are,** and to think that we cannot change them. But, in point of fact, all the blessings we enjoy, whether of religion, of government, or of common life, are the results of work and effort. It is for us not to rest satisfied with what has been done by others, but to do our part towards bringing the Kingdom of Heaven upon Earth. As the United States of America achieved Political Liberty—so the United Churches of America may achieve Industrial Liberty!

The condition of affairs is something like this—we have Republicans, Democrats, Progressives, Socialists, Single-Taxists, Prohibitionists and Bryan.

The Republicans would save the country with a High Protective Tariff; the Democrats with a Tariff for Revenue only; the Progressives with the Referendum and

Recall; the Socialists with Government Ownership; the Land-Taxists with the Single Tax; the Prohibitionists with Prohibition.

Now, why should not the Christians save the country with Christianity? **There is more power in the Sermon on the Mount, than in any platform of any political party whatsoever.**

If Christianity is to fulfill its mission, the day will surely come when no man need go forth to ill-requited toil; no woman to starvation wages; when Poverty shall be a thing of the past, even as Slavery now is; and "when the profit of the Earth shall be for all."

In the early days of our nation, the questions which engaged our leaders and were discussed by the people were largely political.

The result was the War of the Revolution. We then achieved political liberty and took a commanding place among the nations of the world.

Then began the irrepressible conflict between Freedom and Slavery, which culminated in the War of the Rebellion and the Abolition of Slavery. Since then, our wealth has increased enormously and become concentrated in the hands of a few.

Hence, industrial problems are coming to the front. We have an Aristocracy of Wealth fully as powerful as any titled aristocracy of barons and of earls.

This condition of affairs is dangerous. If the majority of the people are in a state of industrial slavery, then our commonwealth is **not** a commonwealth.

The fact that there are nearly two million child laborers in America, is only one warning of danger ahead.

Would the Capitalists who own cotton mills put their own children to work in them? Certainly not!

How then can the people help themselves? At present only by creating public opinion and enacting laws against child labor.

But now notice this; if these Capitalists were true Christians, there would not be any child labor to enact laws against.

And this brings up the profound wisdom of Christ. **The Golden Rule is not only he highest morality, it is the highest statesmanship.**

Allowing that the cause of our Poverty is Selfishness and Greed, then it follows that to remove our Poverty, we must remove Selfishness and Greed.

We should look upon Poverty somewhat as Lincoln looked upon Slavery—**it is wrong and it should not exist in a Christian country.**

If the Slaveholders had accepted Lincoln's views, they would have freed the Slaves. They would have been better off in the long run. If they had set the slaves free and paid them wages, both sides would have gained for the simple reason that the work of a free man is more efficient than that of a slave. Furthermore, we would have averted the bloody and disastrous War of the Rebellion.

Apply similar reasoning to present industrial conditions. Labor is not getting its fair share of our Wealth and there is a general unrest among the people. Now, if Capital will acknowledge this and treat Labor more justly, our Poverty will disappear. When this is not done, we have industrial wars, that is, strikes.

But the Christian way of dealing with the trouble should be by arbitration; by creating public opinion; and by enacting laws with that object in view.

And finally, all this has a larger application, which I touched upon before; the welfare of the people—not only temporal, but eternal. Although we have been dealing with Land, Labor and Capital and the Production of Wealth, we must remember that Wealth is not the end of all, but a means toward an end. The true grandeur of nations consists not alone in populous and wealthy cities, but in good citizens and happy homes.

Believing that the Lord Christ is the Son of the Living God, I hold that his words are divinely inspired. The Sermon on the Mount is not only the highest morality, it is the highest Statesmanship.

With that for our compass, our Ship of State may enter grandly into port, or sail the seas with God.

If we all do unto others as we would have them do unto us, we will not only abolish poverty, we will abolish all other forms of Evil and bring to this dull Earth of ours the divine radiance of the Stars.

FINIS CORONAT OPUS

POSTSCRIPT

While the foregoing is addressed primarily to Christians, including Catholics and Protestants, there is not the slightest intention of excluding Jews or any other people of good character. We got our Bible through the Jews; and the motto used on title page comes to us through the Jews.

P. P. S.

Any women who desire to enlarge their field of usefulness and would like to vote and work for the abolition of Poverty, will find good work ready to hand. Every good work since the world began has been he'ped by the gracious influence of woman. It is a sad commentary on our twentieth century that so many women must work for starvation wages: but for this women are not to blame.

NOTE

As everyone is talking about the war in Europe—we might add a word.

We are concerned with the Abolition of Poverty; but they seem mainly occupied with the Abolition of Property. If we love people or even care for them, we try to abolish their Poverty; but if we hate people, then we abolish their property. The underlying cause of the War in Europe is Hate.

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